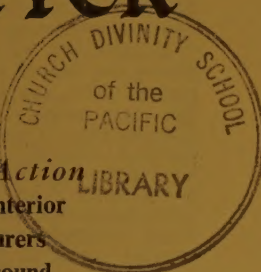


C.M.S. NEWS-LETTER

WANTED!—EXPLORERS



PART I. *Why so few volunteers?*

1. A genuine perplexity
2. A paralysis of will
—Recovering momentum
3. A questioning of purpose
—Towards an answer
—“We” and “They”
4. A defective theology

PART II. *Action*

1. Venture to the interior
2. Training adventurers
3. Breaking new ground
4. Hewers of wood and
drawers of water
5. The healers
6. Back-room boys and girls

Three practical observations and a prayer

Dear Fellow-member of C.M.S.,

I went up to one of our Universities recently to try to discover for myself, if I could, what were the hesitations in the minds of men and women of the student generation which were holding them back from committing themselves to Christian exploration overseas. I knew well that it was not because the pioneering spirit was lacking, still less that there was any idea abroad that there were no new worlds to explore. For I knew how many Christians in our Universities were discovering just such new “territories” within the British Isles. But I also knew that now at the very moment when some of the most important expeditions into the “interior” of Asia and Africa were being planned, in some cases were waiting to start, there were not the volunteers coming forward that were needed. Why was this? I went to find out.

PART I

I learnt a lot during my visit to that University. But the most valuable result was that the visit provoked a long letter from an undergraduate friend of mine, a letter designed to give some interpretation of what was going on in the minds of young men and women as they stand on the brink of decision about their life's service.

1. A genuine perplexity

By way of a general introduction that letter spoke of an underlying mood of disillusionment, of disenchantment with a world in which vast impersonal forces

seem to diminish the accountability of the individual to vanishing point.

“We want to help. But how can we help? To what can we look forward?”, the writer asks, and continues — “We can no longer have the sense of responsibility, the sense of being an influence in the world, the sense of having some contribution to make, feelings which the pre-war generation had in abundance, because it is quite clear that we have *no* responsibility, *no* influence, and our contribution is too small to have any practical effect. The machine of the State has developed such immense power, and the machine of international relations has got so far out of hand, that it seems pointless to try to do something. Suez, Hungary... what do they show? The need for a new spirit, the heart-rending tragedy of it all, the folly of it all — yes, and they show all this, and stir us to the depths — yet they also show the powerlessness of individual action, the powerlessness of the United Nations, the powerlessness of moral judgments and denunciations, the apparent powerlessness of right.”

No one with a particle of imagination will question the genuineness of that analysis, nor if they have any knowledge at all of the present student generation, will they question its broad accuracy as far as the “thinking” student is concerned. The writer, indeed makes clear that, for the Christian, there is an answer to this perplexity and that it is to be found somewhere in the realm of redemptive suffering. Yet the difficulty remains for many of knowing what in particular to “do” — of discovering at what point to join the struggle, or, to carry on the analogy being used in this NEWS-LETTER, what expedition to join, and again, whether it be an

expedition "at home" or "abroad".

This perplexity of mind is not, of course, confined to the student generation. It pervades the community and Church life of our time, particularly in the West. In part it derives from the sheer flux of events as a result of which one landmark after another is disappearing. In part it is the fruit of having too wide a choice of new worlds to explore. We are back with the men of the Renaissance. The old securities are disappearing — political, economic, philosophical, religious. Spheres of influence in inter-stellar space are being reconnoitred by Sputniks. At the other extreme the mysteries of the human "unconscious" are being revealed and this world too is being mapped. And in between, the history of our time unfolds the somewhat disconcerting fact that the forces which are making towards "one world", and they are many, are no less inexorably driving us as never before into a world of diversity. The paradox in this situation is perplexing and unless we can understand its meaning can lead to the nihilism of despair.

Do not let any of us fool ourselves that within any foreseeable future this is going to be an easy world in which to think, to feel, to be, to do, let alone to explore.

2. A paralysis of will

We will be wise, therefore, if we accept the introduction to that undergraduate's letter as representing, not unfairly, the impact of our time upon one who is seeking within it to know the will of God. But it was only the introduction, an attempt to present the background. The letter continues with a very thoughtful analysis of the way in which many Christian students are thinking. The analysis breaks down into three parts in an attempt to answer why so many students are finding it difficult to make up their minds to come to the point of decision.

Let me quote the first part of the analysis in full. This is what the writer says:

"The besetting sin of us all is to think in abstractions, too much in terms of a vague 'world situation', which is altogether too large and terrifying for the human mind to compass, and not enough in terms of here and now. We fail to see the present moment as the moment of God. We fear to 'limit' ourselves, and we do nothing. We want to look too far ahead—and so we say 'we can't go abroad because of the uncertainty of the world situation'. The wisdom to see what is ultimately certain and ultimately uncertain, to know which way God is calling us, to distinguish between certainty and uncertainty in things that really matter — this wisdom is not often attained by undergraduates."

—nor, bless you, by most of the rest of us! Nevertheless there is a real problem here, particularly for those on the threshold of a "watershed" decision as

to which expedition to join. Here it is surely crucial to realize that every decision in life is an act of self-limitation. That is explicit in the very word choice. And to choose not to choose is to choose!

—**Recovering momentum.** Having accepted the fact that self-limitation is a good condition of living, one of the "given" things of our human existence, there are five fundamental ways of discovering if the will of God for one's life is service abroad, provided, of course, that we, to the best of our ability, will the will of God and are seeking that willingness in prayer.

First, I suggest, comes the common sense determination as to the degree of our freedom from any genuine obligations which restrict our choice such as special family responsibilities. In so far as they are genuine they are of God, to be accepted and willed as such. They are for us God's way to His freedom for us.

The second step on the way is to investigate the possibilities *abroad* as well as *at home*, assuming, that is, freedom from such obligations as at the moment make *abroad* impossible.

The third step is to consider the nature of our qualifications, and the seeking of expert advice as to their relevance for any particular expedition. Probably the best source of information will be the Candidates Secretary of a missionary society. Here let it be said quite clearly that such a Candidates Secretary is primarily concerned to help the enquirer to find out what is the will of God for him, *not* to recruit him for the Candidates Secretary's own society, or necessarily for any overseas work at all. What matters is the will of God, that is all. In any case, filling up vacancies in overseas expeditions today is a serious business. Just anyone will not do! To welcome a volunteer easily is no compliment to the intelligence of the volunteer, and in the context of the world of to-day an easy welcome ought to suggest that the expedition is probably frivolous, if not phoney.

One word more about this third step. Qualifications are not merely or even always mainly academic, professional. There are the qualifications of temperament and personality, of "social viability", if one may coin a phrase, of the capacity to work as a member of a team. Of these qualifications others, responsible and experienced people will be the best judges.

The fourth step, which follows after some professional experience has been gained, is special training for service overseas, during which training vocation can begin to be tested and the qualifications listed above can be "proved". The necessity for this step perplexes some people and frightens others. Suffice it to say that the expedition of which we are thinking are very difficult and they lead into dangerous countries. Readers of Laurens van der Post's *Venture to the Interior*, and *The Dark Eye in Africa* will know what I mean by "dangerous". A period of time in which one can discover a little more about oneself, other people

and God, and also study some of the available "maps" of the country to which one hopes to go, is not time wasted.

The fifth step which, if there is any doubt, ought to be the first step, involves a check-up in health, a check-up which involves more than a visit to the local doctor or even to a highly qualified specialist. An adequate check-up needs also to be made by someone who knows the conditions which will be encountered in the course of the expedition.

There, then, are five steps out of abstraction, five aids towards discovering "which way God is calling us".

3. A questioning of purpose

The second part of the analysis as worded in my friend's letter ran as follows:

"The idea of 'missionary' work often carries with it the idea of 'imperialism'. They are frequently both false ideas."

We may well agree that the ideas about both "missionary" work and "imperialism" are quite inaccurate. It remains, nevertheless, that the power of an idea has nothing to do with its truth. The writer indicates how easily false ideas lead to false conclusions. The letter goes on:

"A genuine love for the people who are now free, or on the road to freedom, the people whom in the past we governed, and a genuine respect for people of other races and colour, if coupled with a false idea of what imperialism was and what freedom, self-government and racial equality actually are, may produce a genuine desire not to interfere, not to help, for this would be a supposed violation of freedom and personality."

That part of the analysis represents a very important factor in our understanding of the thinking of a great many young men and women. With it may be linked a scarcely less widespread hesitation based on the query as to whether Christian evangelism may not be a form of cultural imperialism when it is related to peoples of other races and traditions than our own. And in the background of both of these hesitations there is a more searching question still.

Is the Christian Gospel strictly unique? Are there not many roads to the summit? Have we any right to insist that the Christ is the Way? The fact that we may be clear about the answer for ourselves must not lead us to underestimate the fact that very many Christians, not only young ones, are by no means clear. There are many plausible arguments set out brilliantly by very able men, and good men at that, which aid and abet the doubt. Read Arnold Toynbee's *An Historian's Approach to Religion* and S. Radhakrishnan's *East and West—some reflections*, if you need conviction on this point. There is no question but that the influence of their ideas is widespread and contagious. We need to know the answer.

—Towards an answer. Charles Forman, Associate Professor of Missions at the Yale Divinity School, with his own missionary experience in India behind him, has recently produced a small book entitled *A Faith for the Nations* which approaches these questions with freshness, courage and clarity. I wish I could put a copy into the hands of every reader of this NEWS-LETTER.

Within our present context it is perhaps pertinent to note that Forman suggests that the Christian answer lies in the realm not of *idea* but of *act*. Other religions have an *idea* of God's love and those who hold those religions often have a deep and sincere respect for the Christian idea of God's love. But we are not concerned with comparing ideas. As Forman boldly says:

"There is no particular point to comparing the ideas of different religions in order to see which are best. Nor should one suggest that Christianity has the best ideas (as Toynbee does), not even that it is the best religion. It may well be that other religions have better ideas and that their adherents are better men than Christians are. This does not touch the crucial issue of whether God has *actually* redeemed and reconciled mankind."

The italicized "act" is mine not Forman's. I have thus emphasized it because the emphasis is that of his whole argument. Christianity, he would insist, is not belief in ideas but belief in an act. As he says:

"It would be much easier to believe in the *idea* of a loving God. It is quite a respectable sort of belief. It does not involve any outlandish claims about a certain event in history being the action of the eternal God. But Christianity proclaims the conviction not that God loves men so that he *would* lay down his life for man's salvation, but rather that in Christ God *has* done that. The whole point is that the act has taken place and the world has been redeemed."

I cannot forbear to quote another extract from Forman, an extract which may well be as topical when this NEWS-LETTER is read as it is while I am writing it. Forman goes on:

"It is 'actual' love that counts, not 'ideal love'. The difference, if it escapes some of our learned men, is at least plain to our song makers, as a number from the Broadway musical *My Fair Lady* well shows:

"Don't talk of stars
Burning above:
If you're in love
Show me ! . . .

"Sing me no song !
Read me no rhyme !
Don't waste my time,
Show me ! . . .

"Don't talk of June !
Don't talk of fall !
Don't talk at all !
Show me ! "

Yes, Charles Forman's book is one you ought to have. Don't argue, get it! Actual love, be it remembered, shows itself in action — maybe the action of taking love into a situation which lacks it, which is one way of defining the real work of a missionary.

—“We” and “They”. Meanwhile let us return to the analysis. There is something very genuine, in the minds of some, about this confusion of missionary work with imperialism, a suspicion that the one is the hang-over of the other. Undoubtedly part of the doubt is caused by the “we-they” attitude still working here and there in the crannies of missionary thinking in some circles, an attitude which sees the “West” as the benefactor of Asia and Africa. Properly such an idea is odious. More subtle, but no less unsatisfactory, is the thought which transposes the “we-they” into the older and younger, or the “sending” and “receiving” Churches. Fundamentally there is only one proper and legitimate use of the “we-they” apposition, I will not say antithesis. This is when “we” stands for those who know that God has *acted*, that in Christ He has redeemed the world, and “they” stands for those who do not yet enjoy that knowledge and all its implications. The missionary task is from the “we” who know to the “they” who do not yet know. There is no merit whatever in the “knowing”: it is of pure grace, carrying with it an inescapable obligation to share the gift. The “we” quite obviously includes all who are “in Christ” in this matter of knowing what God has done. The nationality or the race or the colour of the “we” or the “they” is completely irrelevant. And “imperialism” has nothing whatever to do with the issue. But all this needs to be made crystal clear to those who are in doubt.

4. A defective theology

The third part of the analysis is described by the writer as a “theological difficulty”.

Summarizing the argument of the letter we may say that what concerns the writer is the tendency of so many religious people, and not least students, to departmentalize life so that religion is something exclusively inward and spiritual and the rest of life is somehow of baser texture, and that too much involvement in it leads to a blunting of one's spirituality. From this, in turn, derives a good deal of that reluctance among Christians to commit themselves to specific *action* in the actual world. Incarnation is a messy business. The heresy of disliking the mess has dogged the path of the Christian Church for nineteen centuries. Incarnation and crucifixion were a scandal from the start.

There is no easy answer to this heresy. If there was one it would have been effective long ago. The heresy appeals profoundly to some of the deep places in our nature where our native sloth and cowardice prompts us towards a life of “ease in

Zion”. The hard answer, calling for decision, is given to us in Hebrews 13.13. “Let us go forth therefore unto him without the camp, bearing his reproach. There is no other way.”

PART II

Charles Forman, in the book already noted, has this to say:

“It is a strange fact about anything that has been *done* that no one can know about it unless there is someone else to tell him. In this respect events are very different from ideas. Ideas don't have to be told. They can spring up independently. People can have an idea that peace is a good thing without having been told that peace is good.... Deeds must be reported. Similarly ideas of God's love could develop independently. If God's love is nothing but a lot of ideas, then there is no necessity of telling about it; people may think of the idea themselves. But if God's love is an actual love, that is, if it has come to us in an act, then it can be known only if it is reported.... The most important thing that a Christian can do is to tell. This is the essence of the missionary task.”

I am not going to argue that statement. Anyone who disputes it will not go abroad anyhow and I am here concerned to invite men and women to consider whether it may not be possible that God wants them to join one of the many expeditions now engaged in exploration.

When I was up in that University, in April of this year, I gave some of the following illustrations of men and women needed as explorers. Here I would elaborate what I said then and add to it.

I. Venture to the interior

One of the most important explorations of our time is the venture to the interior of the great non-Christian religions.

The road to be followed by this exploration is a very difficult one and, on a reckoning, extremely challenging, some might say dangerous. As one of our missionaries, who is on an expedition into the heart of the Muslim world, has expressed it: “You cannot really understand Islam until you have begun in some measure to understand its appeal to the Muslim”. You have to sit where other men sit and see things from their point of viewing before you are qualified to be the interpreter of the Incarnate and Crucified Lord.

This task can be done, of course, at various levels of intellectual ability. But quite certainly it calls for some men and women who, in regard to Islam, for instance, will be ready to work hard and long in Arabic, to become masters of the “Traditions” of Islam, to have some real understanding of its theology. You may be able to get near the ordinary Muslim with a slighter apparatus of understanding. But you are to meet with those who lead you

must know what they know, and if possible, know it better.

Here is a summons then to some of the best Christian men and women of our Universities to take their place in an expedition which, whether into the heart of Islam, Hinduism, Buddhism or Animism, is exploring new routes. Readers of this NEWS-LETTER will scarcely need to be reminded that in *The Call of the Minaret*, by Kenneth Cragg, we have a preliminary sketch-map of the way into a largely undiscovered country.

2. Training adventurers

There are few points of greater importance for the Church in Asia and Africa than the centres for the training of men for the ministry.

It is here that a true Christian "apologetic" has to be worked out, bringing academic studies to the level of the parish community. It is here that the "apologists" have to be trained for their evangelistic ministry. It is here that the "cure of souls" has to be expounded. It is here that the evil spirit bred of the popular antithesis between "sacred" and "secular" has to be exorcised. It is here that the meaning of the Church, in its unity and diversity, has to be understood.

Here is a task calling for men who combine some theological ability with a genuine pastoral concern. You do not have to have taken a "first" in theology to be able to teach it. But you must have *begun* to learn how to relate the theology you do know to life as it is lived in the world, if you are to be any use in either Asia or Africa. Wanted, then, some theological adventurers of the mind!

3. Breaking new ground

There is wide scope in many places, and under many agencies, for men and women who have had some experience of community service, of extra-curricular education whether of adults or youth.

A degree in anthropology, a social science diploma, experience in personnel management, welfare service, in citizens' advice bureaux, and in marriage guidance clinics—all these are pointers towards joining in some of the explorations being undertaken by, with, and for the Church overseas. At any one moment lack of financial resources may limit the ability of a Missionary Society to accept such offers of service. But let the offer be made. If it cannot be accepted the enquirer can always be redirected elsewhere.

Volunteers are wanted, provided that they understand that the essential value of their past experience is that they are thereby qualified to tackle something quite new! A major disqualification for all pioneering, and for joining in any difficult and dangerous expedition, is the kind of mind which is always demanding to know in advance what is round the next corner! A university education, by the way, has failed of its major purpose if it has not qualified one to

learn how to tackle something one never even heard about at the university! In a lesser degree, of course, that applies to all education.

4. Hewers of wood and drawers of water

Graduate educationists are needed in numbers far beyond the available supply. Here the scene is peculiarly complex and is not susceptible of a brief description. The opportunity for sharing in the task of Christian education is obviously far wider than is the scope for an educationist working in a Missionary Society. There is, for instance, the importance beyond exaggeration of the Christian graduate of some experience and ability on the staff of a university or university college overseas. Something of the rôle of such I attempted to describe in the NEWS-LETTER for May, 1958, No. 205. In India, as Dr. Raven is never tired of insisting, there is an anxious desire on the part of her leaders to maintain the cultural link with Britain. Teachers of English and Science, in particular, are welcome in Indian universities. The impact of a senior member of a university who is a convinced and practising Christian and can expound his faith may well be indefinable but is certainly incalculably great as many of us can testify.

Further to this there are many positions in schools and training colleges abroad where a qualified teacher who is also a Christian is welcomed on short-service contracts. There are many who for one reason or another are not able to undertake more than a short tour of service. For such, a contract for two or three years will give the opportunity to share in the tremendous pioneering enterprise of laying the foundations, thus helping the Church of the country to contribute a distinctively Christian element to the new way of living which is emerging from the impact of our Western technology on the traditional culture.

Again, there is scope for some who, for family reasons, or other obligations, cannot accept the relative austerity of missionary allowances (as things are judged by Western standards), to offer through the Overseas Appointments Bureau for service at considerably higher rates of pay, while working no less than the missionary under the auspices of the local Church.

I would add a word, however, about the enduring need for some educationists to find service as members of a Missionary Society.

(The following paragraphs apply equally to all the other categories of missionaries mentioned in this NEWS-LETTER.)

In the *first* place, and this is very important, the service of a missionary holds out the prospect of continuity. Short term contracts are "short term" and often they are not renewed. Continuity is tremendously important in education. The missionary who goes out with the intention of continuous service can "put down roots", can "belong" in a way hardly possible for those who are "in transit". In the *second* place the missionary educationist is the member of a corporate body explicitly committed to taking its share in the total responsibility of the local Church in the "telling" of the Acts of God. Just because this corporate body, the missionary society, has a wider scope and range of purpose than any one profession it can help its members to a larger perspective both with regard to the witness of the Church and to their individual service within the Church. Such corporateness can be an enormous source of strength and *equipment* for service, whether as an educationist or in some other capacity. In the *third* place I believe that there is a very important contribution indeed to be made by those whose service takes the form of a willed and chosen measure of renunciation. I do not wish to dramatize this point. I am well aware that all renunciation is relative to what is renounced. I am not at all concerned to define degrees of sacrifice. But it is of some real value to the Church that there should be within its service those who are corporately pledged to working out the principle that there are some things which can only be achieved by those who are prepared to say "no". The "no" of the missionary is to the whole range of possibilities open to him if he does not serve on missionary "terms".

But another aspect of missionary education needs to be mentioned. In some societies, and C.M.S. is one of them, it has for long been recognized that there is a real value both educationally and Christianly in a concentration of foreign staff, at least for a time. What is not always understood is the reason for this concentration. Its primary purpose is to attempt to ensure that the education given has the highest possible educational content and the greatest possibility for a Christian content. From both points of view we would insist that a school cannot afford to be isolated from the community around it. Education is for life and not just for the acquisition of a School Leaving Certifi-

cate. Such, however, is the pressure on government education departments and of public opinion in many places that teaching staff is easily swamped by the demands of academic and administrative work. It is here at this point, where the dynamic of education is really tested, that a larger staff than is allowed for by the Education Department makes all the difference. A missionary society can at least sometimes, provide such an extra staff, helping to give the Institution a degree of "mobility", setting it free to make its contacts with the surrounding community. As things stand at the moment *only* a missionary society can, in fact, secure this, and even a missionary society finds it difficult. If my picture is drawn primarily with Africa in view and in Africa primarily with regard to girls' education, it is because in Africa there is still, and on the girls' side will remain for a long while to come, an indispensable need for foreign staff. Help to those with eyes to see, and the imagination to understand, is one of the most worthwhile expeditions that is exploring into Africa to-day.

The Asian scene is rather different in regard to this latter point. But if the opportunities here are different from those in Africa, and in some respects a good deal more difficult, the opportunities are there. Be it noted that other than in Hong Kong and Singapore there are few Government grants for foreigners. Where these grants are available they have to be supplemented by a missionary society which means, in effect, that very few educational institutions can afford a foreigner unless he or she can come as the member of some missionary society.

5. The healers

The field of service offered to the medical missionary is undergoing most drastic as well as more rapid change than is the case with the educationist. This is due to a variety of reasons, among which may be listed the passing of the missionary monopoly in Western medicine thanks to the multiplication of Government health services; the enormously increased cost of drugs and the accessories of modern surgery, both beyond the resources of voluntary organizations; the acute shortage of doctors and nurses offering for missionary service, itself a perhaps temporary perhaps permanent, sequel to developments within the National Health Service in this country.

The medical missionary, in the past, has been one of the most significant pioneers in the whole story of t

Christian missionary enterprise. Is there will a pioneering rôle to fulfil, can a doctor or nursing sister or other medical auxiliary take part effectively in one of these expeditions into the "interior" of Asia or Africa with which this NEWSLETTER has been concerned? I am persuaded that there is just such an opportunity. The Christian healer is concerned with man's totality, and because he sees that totality in relation to God he has a special task to perform. It may be guessed, however, that to a steadily reducing extent it will be discharged within the walls of a large hospital. Some such teaching hospitals may survive for a while from the encroachments of the State. But they will be exceptions. More and more as the years pass the doctor and the sister, if they are missionaries, will find themselves as "field workers", though certain categories of specialist who can sit close to the amenities of their profession will continue to find illimitable scope. More and more, however, it is likely that the doctor will need to be one who is above all else adaptable, capable, among other things, of functioning without the latest machinery. The missionary sister of the future will increasingly need the qualifications of a district nurse and a welfare worker. In this way the medical missionary will be able to reach out to the multitudes beyond the reach of medical care, and there play his part in the healing ministry of the Church. Is this to leave the medical service to non-Christians? By no means. We must assume that the Church is through all its ministries, pastoral and educational, challenging men and women to vocational service in every sphere of the common life. The rôle of the foreign missionary will have changed, that is all. The local Christian Church will, we must believe, be producing doctors and nurses and others whose Christian witness will permeate the Institutions and Society in which they serve.

Back-room boys and girls

Ordained men, who are adaptable enough to turn their hands to any pastoral or evangelistic task that comes their way, and whose spiritual ambition is to excel in the art of keeping in the background while someone else gets the credit for their bright ideas, for their initiative—such men are wanted. Such men are in very short supply. Onesiphorus (2 Timothy 1. 16) and Phaphroditus (Philippians 2. 25) appear to have been earlier recruits in this category, but not, repeat not, Diotrephes (John. 9).

There is also wide scope for single women with professional qualifications. These qualifications, though not invariably essential, are always valuable. Some such will help with the training of the wives of ordinands, one of the most important ministries imaginable. Some will find themselves qualifying for translation work and the producing of Christian literature. Some with secretarial training will help to set a bishop, or someone in some other position of leadership, free to exercise the ministry proper to his office. Secretarial skill *plus* a University degree would, in some cases, be a qualification of inestimable value pointing towards the work of administration. The Revised Standard Version (1 Corinthians 12. 27, 28) reminds us that administrators can be of the apostolic company.

Three practical observations and a prayer

(i) Christian service, on a short term basis, does not call for the learning of a local language. Any effective venturing into the interior of another people's life and culture does, with relatively rare exceptions, call for such a learning. This will take time. It cannot be hurried. To the man or woman seeking God's guidance and free to offer for missionary service I would say quite simply:

"Do not make terms with God. Offer yourself without mental reservations. God may only want your service as a missionary for ten years, or five years, or possibly for even less. If He wants it for thirty years He will make that possible. What He will not do is to tell you now whether it will be five years or thirty-five. Can you trust God? If you cannot trust Him in this matter now, don't offer, because your trust in Him will have to face far greater tests later on."

(ii) If you are a married man with two or three children and feel an urge to offer for missionary service, by all means make your offer. There are places abroad for which married men are wanted and where a family is an asset. But do not be too surprised if you find you do not fit into one of them. A Missionary Society, or the authorities of a local Church, may be able to afford the allowances of a single man or woman, and not be able to afford a recruit who begins his service at three times the cost. To such I would always say "Enquire, but prepare yourself for disappointment."

(iii) To the young man or woman who is thinking of offering for missionary service, and who is single and uncommitted, I would most seriously suggest that they plan to remain so for the first

five years of their service. There are some kinds of pioneering, there are some expeditions of which it is true that "he travels the fastest who travels alone". And he *sometimes* manages to travel further as well as faster. That may be God's calling for you.

I would close this letter with a prayer of meditation by a Christian from India written while he was studying at Cambridge. This prayer, with many others, will be found in *Meditations of an Indian Christian*, by M. A. Thomas:

"I have been always looking to the future for opportunities to glorify Thee. I live in the future and not in this day that Thou

hast given. A life of dedication I want to have, but I am longing to have it only in the future. I want to make my relations pure only in the future. I am a Christian, in dream, living in an unreal future world neglecting the marvellous opportunities Thou offerest me today. Lord, give me the strength to rise above the weakness of 'postponement' and continuously create in me a feeling of 'life is today', for tomorrow I may never be."

Your sincere friend,

Max Warren
General Secretary

Printed Paper (Reduced) Rate



52

THE LIBRARIAN,
CHURCH DIVINITY SCHOOL OF THE
2451, RIDGE ROAD, PACIFIC,
BERKELEY 9, CALIFORNIA. NL

If undelivered please return to

6 Salisbury Square, London. E.C.4

BOOKS OF THE MONTH

‡ *A Faith for the Nations*, by Charles W. Forman. (The Westminster Press, Philadelphia 1957.) \$1.00. Price in England probably 7s. 6d., by post 8s. 2d.

*† *Meditations of an Indian Christian*, by M. A. Thomas. (S.C.M. Press, 1958.) 5s. 0d. by post 5s. 6d.

*† *Venture to the Interior*, by Laurens van der Post. (The Hogarth Press, 1952.) 12s. 6d. by post 13s. 6d. Also Penguin Book 2s. 6d., by post 2s. 10d.

*† *The Dark Eye in Africa*, by Laurens van der Post. (The Hogarth Press, 1955.) 8s. 6d. by post 9s. 3d.

*† *An Historian's Approach to Religion*, by Arnold Toynbee. (Oxford University Press, 1957.) 21s. 0d., by post 22s. 6d.

*† *East and West—some reflections*, by S. Radhakrishnan. (Allen & Unwin, 1956.) 10s. 6d. by post 11s. 6d.

N.B. The American Book Supply Company, 82 Neal Street, London, W.C.2, will order any book published in America. They ask the indulgence of customers when, often occurs to-day, there are unavoidable delays in fulfilling orders.

* May be ordered from C.M.S. Publishing Department. † May be borrowed from the C.M.S. Library. ‡ Should be ordered direct.